

## NEW YORK HERALD

BROADWAY AND ANN STREET.

JAMES GORDON BENNETT,  
PROPRIETOR.All business or news letter and telegraphic  
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HERALD.

Volume XXXVI.....No. 43

## AMUSEMENTS TO-MORROW EVENING.

BOOTH'S THEATRE, 23d st., between 5th and 6th av.  
RICHIEU.FOURTEENTH STREET THEATRE (Theatre Francaise)-  
KING LEAR.NIBLO'S GARDEN, Broadway, -THE SPECTACLE OF  
THE BLACK CROOK.WALLACK'S THEATRE, Broadway and 13th street.-  
HOMER-BLUE DEVIL.LINA EDWIN'S THEATRE, 729 Broadway.-HUNTED  
DOWNS; OR, THE TWO LIVES OF MARY LEIGH.GRAND OPERA HOUSE, corner of 8th av. and 23d st.-  
GRAND OPERATIC CARNIVAL.OLYMPIC THEATRE, Broadway.-THE FANTOMAS OF  
RIORHOU OF THE PERIOD.BOWERY THEATRE, Bowery.-POMPEY; OR, WAY DOWN  
SOUTH-MAN AND TIGER.FIFTH AVENUE THEATRE, Twenty-fourth street.-  
SARATOGA.GLOBE THEATRE, 728 Broadway.-VARIETY ENTERTAINMENT.  
AC.-GREEN BANNER.NEW YORK STADT THEATRE, 45 Bowery.-ADELPHINE  
LECOQUERRE.

ACADEMY OF MUSIC, Fourteenth street.-IL TROVATORE.

WOOD'S MUSICAL BROADWAY, corner 5th st.-Performances  
every afternoon.MRS. F. R. CONWAY'S PARK THEATRE, Brooklyn.-  
MORRIS AND A MERCHANT OF VENICE.TONY PASTOR'S OPERA HOUSE, 201 Bowery.-VARIETY  
ENTERTAINMENT.THEATRE COMIQUE, 514 Broadway.-COMIC VOCALION.  
NEGRO ACT, &c.SAN FRANCISCO MINSTER, HALL, 885 Broadway.-  
NEGRO MINSTER, FAREDS, BURLINGTON, &c.BRYANT'S NEW OPERA HOUSE, 23d st., between 8th  
and 7th avs.-NEGRO MINSTER, BURLINGTON, &c.HOOVER'S OPERA HOUSE, Brooklyn.-HOOVER'S  
AND KELLY & LEON'S MINSTER.

UNION LEAGUE HALL.-MISS GLENN'S READINGS.

APOLLO HALL, corner 13th street and Broadway.-  
DR. COBBY'S DIORAMA OF THE WAR.NEW YORK CIRCUS, Fourteenth street.-SCENES IN  
THE KING, ACOBATES, &c.NEW YORK MUSEUM OF ANATOMY, 618 Broadway.-  
SCIENCE AND ART.DR. KAHN'S ANATOMICAL MUSEUM, 745 Broadway.-  
SCIENCE AND ART.

## TRIPLE SHEET.

New York, Sunday, February 12, 1871.

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A USELESS PEACE PROPOSITION.-That  
which it is rumored in Brussels England has  
made to Prussia to submit the question of  
peace with France to arbitration, so that it  
may have the ratification of all the great  
Powers. Prussia will make her terms of  
peace with France, and if the terms she will  
have to propose to this newly elected French  
National Assembly are rejected she is pre-  
pared to renew the war. We think, however,  
that this new Assembly will come to a treaty  
of peace on the basis of the terms of united  
Germany, and perhaps within the present  
week. The armistice expires on the 19th at  
noon, and the Assembly will have no time for  
trifling.THE STEAM FRIGATE TENNESSEE.-We en-  
tain no fears whatever regarding the safety of  
the Tennessee. She has doubtless reached  
her destination, and in all probability the  
Commissioners are enjoying a summer tem-  
perature under the shade of the magnificent  
foliage of that part of the world, little think-  
ing of how much uneasiness is felt at home by  
reason of their not being heard from. We  
publish in another part of the paper a state-  
ment from parties who are thoroughly informed  
regarding the means of communication with  
St. Domingo, and it shows how impossible it  
is that we should have heard from the Ten-  
nessee before this, even if her passage had  
been a quick one. We repeat, that we have  
no fears whatever, and those who have friends  
and relatives on board may rest easy and feel  
assured that they will be heard from in a few  
days-all well.ANOTHER CALAMITY TO THE FRENCH.-  
The cattle plague. It has broken out among  
the immense drives of cattle gathered at  
Brest for the relief of the half-starving popu-  
lation of Paris, and is doing such havoc  
among those herds that it is impossible to bury  
them as rapidly as circumstances require. A  
cordons has been drawn around the cattle  
affected with the disease, and as they die off  
they are carted to the water side and tumbled  
into condemned war ships, which, when filled,  
are towed out to sea and sunk. It is to be  
feared, however, that when these carcasses, in  
the process of decomposition, rise to the sur-  
face, they will be washed ashore and create  
another pestilence. Truly, the cup of misery  
to poor France has been filled to the brim and  
she is drinking it to the dregs; but from the  
very extremity of her sufferings there is at  
least this hope-that she will give up the fight,  
and that her victorious enemy will not be  
without generosity in his exactions.

## The Conflicting Synagogues.

It will be seen by the interesting review we publish to-day of Judaism, that the dissensions which disturb the various sects which branched off from the parent tree at the Reformation, and which the NEW YORK HERALD strives to soothe, seem also to disturb the harmony of the Hebrew congregations in this country and to call for our mediation. It will be remembered that differences of opinion prevailed in Judea itself from the days of Moses and Joshua; but in that infantile period of humanity no NEW YORK HERALD existed to heal the wounds of conflicting theories, and Moses and Joshua were obliged to appeal to the prophets to escape from their belligerent dilemmas. At this early period of history the prophets were the only recognized organs of public opinion. In point of fact they were the journalists of that day. Any one now-days who has a grievance to redress, or a conviction to express, or a controversy to settle appeals here to the NEW YORK HERALD, or in England to the *Times*; and Jerusalem, notwithstanding all the innumerable blessings of the Holy City, was by the inscrutable decrees of Providence doomed to struggle with destiny without the assistance of any analogous organ of public opinion; and if she eventually succumbed to the Romans and afterwards to the Moslem the catastrophe obviously befell her because when they took to stoning the prophets—who were the only organs of public opinion—there was no mediator to step in and save the Holy City from destruction. Thanks to the genius of progress, all this is changed in the present day. The Hebrews, scattered all over the globe, have become identified, like the Celts and Teutons, with all the various nationalities of Christendom, to such an extent that it has become as obsolete and invidious to designate an American citizen of Hebrew descent as a Jew as one of Irish or German origin as a Celt or Teuton. In France especially, with the delicacy and gentle tact inherent to that nation, the practice of calling French citizens of Hebrew faith Jews has disappeared since the emancipation of that ancient race from all civil and religious disabilities. There are some countries of Europe, it is true, where the prejudice against their superior genius for money making and their traditional opposition to the divine claims of the Saviour slightly isolate them and prevent their being classified, like other great historic races, with the nationality amid which they have been born; but in this country the desire is to designate them simply as Americans and to make them in every sense forget the disabilities of their forefathers. In point of fact some of the highest and most important positions in this city are held by members of the Hebrew faith without any one especially regarding them as Jews, no more than they would regard a German as a Hun or a Goth because in remote days his ancestors may have descended from the Vandals.

Holding, as we do, these liberal views, and having in our time contributed in no small degree to the extirpation of every shred of invidiousness as against the Hebrew or any other faith, our fellow citizens who feel pride in claiming descent from that historic race will be, we trust, the more inclined to accept the NEW YORK HERALD as a mediator in the discord which has sprung up in their midst, and of which we give a detailed account in another column. It is manifest, from a perusal of the special organs of the Hebrew faith, which are pummeling each other with a frantic passion about small points, that sectarianism is making as much havoc among the congregations of the rabbies of synagogues as among those of the pastors of Protestant churches. The orthodox rabbies, who worship the social and culinary practices of their remote forefathers as cardinal tenets of faith, regard the violation of the Sabbath, the intermarriage with non-Israelites and the indulgence in pork as irreconcilable with a sincere allegiance to the Hebrew religion. The heterodox rabbies and congregations, on the other hand, take as the only test of their religion the recognition of Jehovah as the only God, and as long as they remain faithful to that worship they may eat what they please, marry whom they choose and join in every respect in the social, culinary and general practices of non-Hebrews. The orthodox Hebrews fear that, as they deem, heterodox corruption will prove the beginning of the end of the Mosaic faith and gradually tend to disintegrate the synagogue and pave the way for the Christianization of their flocks, or at least for identifying them with that large and powerful sect of Unitarianism which regards Christ only as a moral reformer and not as the Son of God. There are other minor trifles of difference detailed elsewhere, but these are the cardinal points of controversy, and the NEW YORK HERALD deems it its duty to confer the same evangelical services on the synagogues which it does week after week on the churches, by stepping into the place of the prophets of old and throwing a soothing balm on the troubled waters of religious strife.

We ask, then, the conflicting synagogues to reflect that the differences of opinion which have split Protestant Christendom into such a variety of creeds are in many respects more serious than those which divide them, and yet, thanks to the NEW YORK HERALD's influence, the bond of sympathy which unites all humanity in the same fellowship becomes stronger from week to week and soars over all dissensions of dogma. Let us impress on them, as on other conflicting sects, that whatever may be their discord on social or culinary tenets, they all bow down with the same zeal before the one Heavenly Father and cling with the same devotion to the Old Testament as Christians do to the Old and New. The members of synagogues are like those of churches, and even mosques and Brahmin pagodas are naturally subject to those outbreaks of freedom of conscience and intellectual ferment which characterize the age. Exemption from them might only exhibit effectlessness and vegetation, while their existence is a symptom of vitality and buoyancy. Even the Roman Catholic Church, which heretofore seemed alone among all others to stand steady and immovable, is showing some symptoms of uneasy agitation, and while many good Catholics regard the temporal power of the Holy Father as indispensable for the stability of St. Peter's throne there are not a few, no less pious, who look on the separation of the religious from the political power as a

great advantage to the future of Catholicity. But these differences of opinion, so far from weakening religion, should rather contribute to strengthen its power by disclosing more and more the sublime Christian fact, of which the NEW YORK HERALD is the gospel, that toleration is the tribute which religion is bound to pay to individual liberty, and that diversity of opinion in small points is not inconsistent with a grand catholicity of sentiment and thought, and may prevail without poisoning the great fountain of universal love and charity from which all men and women of all sects draw their inspiration. Especially since the NEW YORK HERALD began to publish the sermons of pastors of all denominations has the conviction sunk into the public mind that differences of religion represent only the various idiosyncracies of human character, and do not exclude the existence of the most perfect harmony as regards the most salient and essential truths of religion. This conviction will appeal, we trust, with the same eloquence to the conflicting synagogues as it did to the divergent churches. This is the more desirable as sectarianism is sure to increase in proportion to the increase of their power and the intellectual vitality of their congregations. This growth of sects has been the inevitable result of the direction which civilization has taken in the last three centuries. At one time Christendom was religiously controlled by but three great religious powers—the Roman Catholic, the Eastern orthodox and the Protestant. At the present day, while the two first alone maintain their unity of discipline and organization, the last is divided and subdivided into a hundred divergent denominations. The synagogues are now, in their turn, in the throes of that strife which, until the NEW YORK HERALD stepped in as a mediator, did so much to engender bitterness in evangelical bosoms, where love and charity alone should dwell. This division into orthodox and heterodox synagogues is, in our opinion, but the prelude to other even greater divisions and subdivisions. As there are High and Low Episcopals, Old School and New School Presbyterians, and Book-concerned and book unconcerned Methodists, and, in fact, in the Protestant Churches almost as many denominations as there are phases of human character, the synagogues cannot escape from the same multiplicity of sects. No doubt there are not a few of the followers of Abraham, Isaac and Jacob in this city, for instance, who differ in their respective estimates of Aaron and Joshua, Solomon and David and Saul; who held conflicting opinions with regard to the feelings of Jonah while boarding in the belly of the whale, or of Daniel while occupying temporary lodgings in the den of lions. With the progress of mental fermentation new sects must arise from this seething caldron of conflicting opinions. Nor can the culinary aspect of the existing theological discord be expected to end in anything but further subdivisions. In Chicago and Cincinnati—where pork has acquired such a hold on the public affection that the honor of calling either of those cities Porkopolis is frequently conferred as a tribute of gratitude, not so much to that distinguished member of zoology, the pig, as to the beneficent influence his packing has on the prosperity of these places—the elements of division are strong; for some of the Western synagogues may hold that pork killed by an orthodox butcher is good food, and others hold not.

The social question is equally beset with antagonistic elements; but as Catholics and Protestants intermarry without interfering with each other's faith, orthodox and heterodox synagogues will probably, after a time, unite on the basis that a mixed marriage is not necessarily a breach of faith. But amid whatever conscientious differences or varying social practices may arise to animate existing sects or lead to the establishment of new ones, all will be well if the synagogues, like the churches, will follow the gospel of the NEW YORK HERALD and cultivate the virtues of amenity and love. In the differences between conflicting synagogues we will play the part of the prophets of old in the antagonism between Joshua and Moses. Let them come to us like little children, and in our soothing teachings they will find a balsam for all their wounds.

## The British Parliament.—The Dowry of the Princess Louise.

On Friday night last, in the House of Lords, a message was received from the Queen asking for a dowry for the Princess Louise suitable to the dignity of the crown. The message was read and made the order of the day for Monday (to-morrow). What will be a dowry for this amiable Princess "suitable to the dignity of the Crown"? Twenty or thirty thousand pounds sterling a year, we suppose. The British people are becoming somewhat dissatisfied with all the costly royal appendages of their Church and State establishments; but, considering the popularity of the match which has been made between the Princess Louise and the Marquis of Lorne, the son of Argyll, we presume that "her Majesty's royal subjects" will not complain should the dowry of this Princess be made even forty thousand a year, inasmuch as instead of going, as usual with these royal dowries, to the support of some impetuous German prince, it will go to strengthen a home establishment of the nobility and one of the most popular aristocratic houses in "the three kingdoms." There will be a change, it is widely believed, in all these things by and by; but meantime the Princess Louise may be set down as sure of "a dowry suitable to the dignity of the Crown."

THE CANADIANS take a hopeful view of the future, and congratulate themselves upon the prospect of an early settlement of all differences between themselves and the United States. If this be done the Kanucks will soon sink into hopeless stupidity. The only causes of excitement which have kept them alive for several years have been Fenian invasions and the fishery question. These matters quieted, our Canadian neighbors will be at a loss for first class sensations to stir their sluggish blood and keep them wide awake.

THE COAL MINERS of Pennsylvania begin to evince some glimmerings of reason. At a meeting of their secret association held at Tamqua, Pa., yesterday, it was decided that the miners in all the counties should resume work on Wednesday next.

## The Great Religious Movements of the Age.—The Herald Among the Preachers.

We live in a practical age—the age of war, of conquest, of brute force, of steam and powder force. The thunder of war fills every ear and drowns almost every mind. It is not less true that we live in an age of ideas, of big and fruitful ideas, of ideas which disturb almost equally political, social and religious life; of ideas most penetrating and most revolutionary. We can afford for the moment to pass by the Franco-German war and the many unforeseen, but most sweeping, revolutionary results which must flow from it. Outside of the war arena we have no reason to complain of a limited field or of any lack of revolutionary ideas, sentiments or exponents. If it ever was true it is true now that all old things are passing away and all things are becoming new.

Look where we may, on this Continent, in Europe, in Asia, in Africa, in Australia, we find society unshaped, politics chaotic, religion at its wits' end. Not to speak of the northern part of this Continent, look at the chaos in South America. Look at Russia, at Austria, at Turkey, at Italy, at Spain and Portugal, at Great Britain. Look at Asia, where, under the combined influences of the great maritime nations of the New World and the great maritime nations of the Old World, the institutions of many centuries are crumbling to pieces. Look at the youngest of the Anglo-Saxon settlements, Australia, where liberty, backed up by unquestioned strength, is creating a new and happy home for the enterprising and disaffected of all lands. The railroad, the telegraph, the newspaper are everywhere disturbing the venerable cobwebs of antiquity and carrying light and thought and sentiment into the dark places of the Earth. Among the many evangelizing forces of the time the newspaper must be accorded the foremost place; and to the agency of this latest voice crying in the wilderness the marvellous revolutions of this revolutionary age must be mainly attributed.

Our attention for the moment, however, must be confined to religion, and chiefly to religion on this Continent. We cannot wholly overlook the fact that the religious sentiment is still a very vital force among the sons of men all the world over. The Papal question—the question as to whether or not the sacred and repeatedly guaranteed possessions of centuries can be ruthlessly and without compensation wrenched from the one man who represents at once the dignity and antiquity of the Christian faith—has created almost a greater amount of the old Crusade sentiment in republican and Protestant America than in any part of the old monarchical and Catholic countries of Europe. The Papal question is essentially a religious question, and as a religious question it touches every Christian heart the wide world over. We see day by day how religion is stirring Russia and Austria, and (without specially noting the southern countries of Europe) of the British Isles. We know how generally Father Hyacinthe, a good Catholic, a Romanist of the right type, is a favorite in France, and we are not left much room to doubt that in reconstructed France Father Hyacinthe may prove a mightier force than Gavazzi has proved in reconstructed Italy. Away in the far East, on the plains of Hindostan, among the devoted followers of Brahma, of Buddha, of Confucius, of Mohammed, a voice has been raised—a voice which recently startled the religious doctors of the British metropolis, and the voice of Baboo Chesut Chunder Sen, which is neither Pagan nor Christian, but which is as little Brahminical or Buddhist, Confucian or Mohammedan, threatens to make the populous and thoughtful fields of Southern Asia once more the birthplace of a new and world-conquering faith.

As we said, however, we must limit our horizon and confine ourselves to a sphere which is more particularly related to our own land and to our own home. We have always felt that the Americans were essentially a religious people and a liberally religious people, and that in the moulding of the great Catholic faith of the future—the faith which must prevail when the human family speaks a common language and knows no national barrier lines—they must take a prominent part. When the parliament of man becomes a fact, when the federation of the world is no longer a prospective myth, we must have the unity of the faith, and if we judge rightly the bringing about of the unity of the faith is to be in a very special and very emphatic sense the religious mission of this people. We have already in our brief history solved many problems for the benefit of the future of mankind. Particularly have we solved two—we have practically illustrated the worthlessness of monarchy and the absurdity of nationalities. In other words, we stand before the world as a great people, who have grown and prospered by self-government, and who have refused to recognize any barriers which were not wide enough to embrace the family of man. All men on our soil, after reasonable probation, are equals, and every citizen of these United States is sovereign. We are rapidly solving another question—we are making an end of the curse of Babel. Here we have representatives of all languages, as we have of all peoples; but our grand public school system and the universal demand for simplicity and directness make short and sharp work of the confusion of tongues. A mixed people, yet a powerful unit; a polyglot people, yet rapidly yielding to the influences of a common language—behold the United States! What we have done for race and for language, and are still doing, we must now begin to do for religion. In this new task the HERALD is a willing, earnest, and, as we have reason to know, not an impotent helper.

We have no lack of the religious sentiment in the midst of us; but all honest, thoughtful men must admit we have too many religions. Religion, in fact, in the United States is not unlike politics in France. In France, as we have had most unpleasant, but most unmistakable proof, every man has a political system of his own. In the United States every man may be said, not unfairly, to have a religious system of his own. Catholic unity is a something which we never liked. A unity of form without a unity of spirit is not desirable; but Catholic unity, undesirable as it is, is almost preferable to

Protestant anarchy, and here we have countless as the sands by the sea shore or as the stars of heaven. Every man has his own little following, its own little chapel, its own little idol or its own little priest. Amid all our divisions we are a professedly Christian people; but how the Master who prayed that His people might be one even as He and His Father were one can look approvingly on American Christianity is more than we can comprehend. Our divisions beget rivalry; rivalry begets jealousy; jealousy leads to strife, and to-day we have in all conscience rivalry and jealousy and strife enough. We have been striving for some time past to exhibit American Christianity to itself, to exhibit every party to itself and every other party to every other. In other words, we have been holding the mirror up to the churches in the hope that the churches, seeing themselves as they ought to see themselves, would feel ashamed and begin to mend their ways. We are glad to know that we have already been somewhat successful. Like Elijah, like John the Baptist, we have raised our voice in the wilderness; and it is our pride this day to know that prominent ecclesiastical leaders in all sections of the Church look to us gratefully and give us good assurance that they will fight in the new and holy cause. As we are already one people, speaking a common tongue, let us hope that we soon shall be one people, worshipping at a common shrine. One Lord, one faith, one baptism, with no isms. Let that be our motto.

## Disastrous Storms Around the British Islands.—A Terrible French Shipwreck.

We have the painful intelligence from London of the shipwreck in the English Channel, off Cape La Hogue, of a French transport, heavily laden, and with upwards of twelve hundred and fifty French troops on board, all of whom, with the ship's crew, are reported lost. The vessel foundered among the rocks off that dangerous coast; and in those significant words "heavily laden" we have, no doubt, the key to the disaster. Water-logged in a heavy sea the ship became unmanageable, and, drifting with the waves upon the rocks, she went down with all on board. This, we infer, from the brief details given, is the explanation of this fearful shipwreck, equal in its destruction of human life to the slaughter of a heavy battle. It is probable that the French troops on board were being transported to some military camp in view of the possible resumption of hostilities with the termination of the existing armistice, which has not quite ten days yet to run. At all events it is evident that culpable carelessness and stupidity in this heavily laden vessel are among the chief causes of this disaster.

Heavy storms, involving great commercial losses in numerous shipwrecks along the western coasts of Great Britain, are also reported—a half dozen near South Shields alone. Lying in the track of the warm Gulf Stream the British Islands are indebted to it for their genial climate and fruitful soil; but they are also subject to the violent storms which mostly prevail at sea in and along the course of these equatorial currents. Thus we think it probable that the strong gale in which the United States steam frigate Tennessee is reported as having been sighted on the 19th of January is the very storm which has brought these marine disasters along the French and British coasts.

## The Elections in France.

The despatches from France published in this morning's HERALD show that, although the conservative republican candidates have made a fair exhibit of their strength, the general tone of the people is in favor of a return to a monarchical form of government. The rabid utterances of Gambetta and his faction are to be blamed for this, as had they shown a moderate tendency and a desire to secure peace at the price it might be bought a different result might have been expected. Jules Favre understood it. He knew France was powerless and unable to take a decided stand in opposition to the wishes of Germany, and, therefore, he endeavored to make the best terms he could with those who held, we may say, the destinies of France in their hands. With the Bordeaux republicans the case was different. They affected to believe that they could carry France through the desperate situation in which she is at present on the bombastic utterances which they expressed and the impractical theories which they cherished. By this time, perhaps, they have discovered how sadly they have erred and how grievously they overrated their ability to establish a republic of their making in France.

## Premier Gladstone in Corroboration of Herald Special Telegrams.

The Right Honorable the Premier of England made a statement to the House of Commons on Friday evening in explanation of the absence of the representative of France from the London Conference. He presented the case as it is reported in our columns to-day. It will be seen that in his report of M. Jules Favre's trouble to get out of Paris and final abandonment of the attempt Mr. Gladstone used the very words—almost literally—of the HERALD special cable telegrams in which we recounted, at the moment, the causes which impeded the French statesman and thus produced a diplomatic disappointment. Premier Gladstone has had plenty of hard work during the recess. We incline to the opinion, therefore, that when he was engaged in making up his points of statement relative to the Franco-Prussian Conference, and other matters connected with the war, he availed himself liberally of the contents of the pages of the HERALD. Perfectly welcome. Glad of it, as we were in the case of our Abyssinian war news having reached the Horse Guards and Buckingham Palace "ahead" of the Queen's despatches, and just in the "nick of time" for the enlightenment of her Majesty relative to the grand triumph of her troops in Africa.

WOMAN is duly appreciated in Missouri. The Senate of that State yesterday passed a bill exempting the property of a wife in executions levied against her husband. A just law, that. Make the "travants" pay their own bills.

## Anniversary Outlook.

Within a very few weeks hence anniversary time will be upon us, when all those religious and benevolent associations and clerical bodies will gather in our city to discuss the interests of the Church of Christ in their respective spheres. This ancient and honorable custom has of late fallen greatly into disfavor among the oldest associations, since the occasion has been availed of by the gathering together of other bodies of well-meaning but mistaken people to discuss impracticable propositions and schemes only remotely connected, if at all, with Christianity. Graver questions than ever before presented themselves to any considerable body of American Christians will come up before the mission, Bible and tract societies of the different churches and denominations. The very favorable condition of the world at present, as it appears to the American Church, and the high and respected position which this Church and nation maintain toward all other nations, Christian and heathen, call for greater missionary efforts than have ever been put forth. The events which have transpired in Europe during the past and present years are deemed by most of the Protestant denominations in this city and country to be Divine calls to duty and diligence. Already the Methodist Church has enlarged its mission field for 1871, and has taken in Italy, Spain, Mexico and portions of South America, besides attending to its home missions and foreign stations in India, China, Africa and Central and Southeastern Europe. The "Chinese question" has taken a very practical shape for this denomination. It has built a Chinese mission house in San Francisco, and recently the Foo Chow Methodist Conference sent a native missionary, with his wife, over to California to help his American brethren there to convert the "heathen Chinese." His arrival in San Francisco has been announced in the religious press of that city.

The Presbyterians have not fully realized the marriage consummated between the Old and New School bodies last year, and their five million fund for educational, church extension and home mission purposes has not yet been subscribed. The interest in it, too, seems to flag, and now, within three months of the time limited for the ingathering of the whole amount, there are two millions lacking. This is not the best that might and ought to be done by the denomination, which, now united, numbers 446,561 members, and 4,238 ministers, connected with 259 presbyteries. The average tax per member is but a fraction over eleven dollars to realize the whole amount, and it ought to be subscribed before the May anniversaries. Until it is assured the denomination cannot extend its mission work as it would like, and as its members and prominence seem to indicate it should. If, however, did nobly last year in giving \$995,121 to its foreign and domestic mission work.

The Baptists feel the missionary spirit upon them also, and their ecclesiastical bodies will be called upon to devise means whereby they may "go up and possess the lands." The denomination in this city is perhaps at present more largely interested in Church extension than in any other Christian work. Owing to the congregational independence of each individual church and their irresponsibility to any other, there is a lack of unity of purpose and of effort in all their undertakings. This defect is sought to be removed by a union not only of the Baptist churches in this city, but in the State and the New England States, so that they can render common aid to each other and work the better together for the common end. Similar unions will doubtless be formed also in the Middle, Western and Northwestern States. The Baptists maintain missions in heathen lands as well as at home. The denomination, of every shade of opinion and form, numbers in the United States 1,563,630 members, over whom are stationed 9,553 ministers, connected with 783 associations.

The Protestant Episcopal Church regards home missions with much more favor than foreign, though it also maintains some of the former. It has in this country thirty-nine dioceses and fifty-one bishops, 2,512 parishes and 2,762 clergymen, and 200,000 communicants. The Reformed Dutch and the Protestant Episcopal are the only evangelical Protestant denominations in the United States who have more ministers than churches. The Methodists have but 9,192 ordained preachers for 13,373 churches; the Presbyterians 4,238 ministers for 4,526 churches, and the Baptists, 9,553 ministers to 18,605 churches. It will be seen that the Baptists build churches twice as fast as they can supply the pulpits, and in this respect they are ahead of every other denomination in the United States. These figures, however, embrace all of every name in this country who call themselves Baptists, whereas the Presbyterian and Methodist figures do not embrace the several branches of those denominations.

The Episcopalians have already held their Diocesan Convention here, but in the spring their missionary and other societies will meet. The Triennial Convention will assemble in Baltimore in May. The Baptist Home Missionary Society will also assemble here, and the Presbyterian Board of Missions and Reformed Church Mission and Publication societies will also gather in council here. But the two Methodist conferences, which met here last April, will hold their next sessions in Poughkeepsie, N. Y., and Stamford, Conn. The American Bible and Tract societies, the National Temperance Association, and a few minor miscellaneous gatherings of Friends, Women's Rights and Peace people may be seen here in April and May; but the great importance which formerly attached to anniversary week has departed from among us, at least for a time, perhaps 'tis forever.

CONGRESSIONAL BLUNDERING sometimes produces good results. The bill recently passed by Congress for the partial repeal of the test oath is a remarkable instance of Congressional stupidity and carelessness; but notwithstanding its glaring defects it is likely to prove of great importance to the country. The bill is altogether in favor of ex-rebels, but does not cover the case of Union men who were forced into the service of the confederacy. The President favors the total repeal of the test oath, believing that the Southerners would behave themselves much better without such